

Transliteration–Telugu

Transliteration as per Harvard-Kyoto (HK) Convention
(including Telugu letters – Short e, Short o) -

a A i I u U
R RR IR IRR
e E ai o O au M (H or :)

(e – short | E – Long | o – short | O – Long)

k kh g gh G
c ch j jh J (jn – as in jnAna)
T Th D Dh N
t th d dh n
p ph b bh m
y r l L v
z S s h

evaru teliyanu poyyedaru-punnAgavarALi

In the kRti ‘evaru teliyanu poyyedaru’ – rAga punnAgavarALi, zrI tyAgarAja criticizes those who indulge all sorts of activities but do not try to know the Lord.

- P evaru teliyanu poyyedaru
vivaramu lEni pUjalu jEsedaru
- C1 mudamuna parula rUkalaku para
sudatulak(A)ziJci tA kUDuTaku
udaramu nimpuTa-koraku cAla
Uran(U)ra tirigedar(A)varaku (evaru)
- C2 konna tottula mATa mIra lEka
anna tammula talli taNDrula nEram-
(e)nnuTE pani kAni sAramaina
pannaga zayana nI padamu nammedarA (evaru)
- C3 Alu biDDalanu nammedaru vArik-
(A)ziJci parula kompalu muJcedaru
kAluni valla niNDArU rAma
kaSTamu jendi bhuvini puTTedaru (evaru)
- C4 peddalatO kallal(A)Di rAma
buddhi lEni dhanikula tA vEDi
vadd(a)na vAritO mODi iTlu
proddu pOvuTa kAni patitula kUDi (evaru)
- C5 Isuna mariyAda lEdu niNDu
kAsu kalgina vAnik(a)nniTa vAdu
Asa nIyeDa kalga pOdu nija
dAsulu evarO kana cEta kAdu (evaru)
- C6 pannuga manakE zakti(y)ani
anni kallal(a)nucunu doGga bhakti

anna id(E)Ti virakti rAma
kanna taNDri idiyA pEda yukti (evaru)

C7 yOgulu mEn(e)ruga lEka tamak(E)
gati(y)ani dhyAninturu gAka
bhOgi zayana ElukOka rAma
tyAgarAjunipai nIk(i)Gka parAkA (evaru)

Gist

O Lord reclining on zESa! O Lord rAma! O Father who begot me!

Who has understood (what true devotion is)? people perform non-descript (all sorts of) worships.

1. People hanker after others' wealth and others' women; in order to secure these and for the purpose of filling their stomach, people happily wander much from place to place until they secure these.

2. Unable to contravene the words of their wives, they make it their job only to take note of the faults of their brothers and parents; they never believe Your nectarine feet.

3. People believe their wives and children; having loved them, they ruin others' families; people are born in this World after having undergone considerable suffering in the hands of Lord of Death.

4. They utter falsehood with elders; beseech stupid rich people; but, resent those who advise them against such behaviour; excepting for time passing away in this manner, by joining the company of those fallen, who has understood (what true devotion is)?

5. Because of envy or anger, people do not have of propriety of conduct; persons who have a lot of wealth, argue about everything; people would not cultivate love towards You; they would not be able to discern who the true devotees are.

6. They thinking that they alone have all the powers; they practice pretentious devotion declaring 'everything is false'; what kind of dispassion is this? is this the method adopted by me?

7. However, ascetics would meditate bereft of body consciousness being worried as to what their fate is; instead of governing me, why do You still have unconcern towards this tyAgarAja?

Word-by-word Meaning

P Who (evaru) has understood (teliyanu poyyedaru) (what true devotion is)? people perform (jEsedaru) non-descript (all sorts of) (vivaramu lEni) worships (pUjalu).

C1 Hankering (AziJci) after others' (parula) wealth (rUkalaku) (literally money) and others' (para) women (sudatulaku) (sudatulakAziJci), and in order to secure (kUDuTaku) these for themselves (tA) and

for the purpose of (koraku) filling (nimpuTa) their stomach (udaramu), people happily (mudamuna) wander (tirigedaru) much (cAla) from place to place (UranUra) till that time (until they secure these) (Avaraku) (tirigedarAvaraku); who has understood (what true devotion is)?

(People hanker after others' wealth and wives; they roam from place to place in order to fill their stomach.)

C2 Unable (lEka) to contravene (mIra) (literally exceed) the words (mATa) of their (konna) (literally gotten) wives (tottula) (literally women),

excepting for (kAni) making it their job (pani) only to take note of (ennuTE) (literally count or consider) the faults (nEramu) (nEramennuTE) of

their brothers (anna tammula) (literally elder and younger brothers) and parents (talli taNDrula) (literally mother and father),

O Lord reclining (zayana) on zESa - the snake (pannaga)! did they ever believe (nammedarA) Your (nI) nectarine (sAramaina) feet (padamu)?

who has understood (what true devotion is)?

(People listen to the words of their wives and find faults with their brothers and parents; they do not believe in the feet of Lord.)

C3 People believe (nammedaru) their wives (Alu) and children (biDDalanu); having loved (AziJci) them (vAriki) (vArikAziJci), they ruined (muJcedaru) (literally drowned) others' (parula) families (kompalu);

O Lord rAma! people are born (puTTedaru) in this World (bhuvini) after having undergone considerable (niNDARu) suffering (kaSTamu jendi) in the hands of (valla) (literally because of) Lord of Death (kAla) (kAluni); yet,

who has understood (what true devotion is)?

(People are born in this World after undergoing a lot of sufferening in the hands of Yama; yet they believe their wives and children and for their sake they ruin others' homes.)

C4 O Lord rAma! uttering (ADi) falsehood (kallalu) (kallalADi) with elders (paddalatO),

they (tA) beseeching (vEDi) stupid (buddhi lEni) rich people (dhanikula), and

resenting (mODi) those (vAritO) who advise (ana) them against (vaddu) (vaddana) such behaviour -

excepting for (kAni) time (proddu) passing away (pOvuTa) in this manner (iTlu) by joining the company (kUDi) of those fallen (patitula),

who has understood (what true devotion is)?

(People spend time associating with wicked people; they speak falsehood and extol the stupid rich; they resent those who advise against doing so.)

C5 Because of envy or anger (Isuna), people do not have (lEdu) of propriety of conduct (mariyAda);

for that person (vAniki) who has (kalgina) a lot of (niNDu) wealth (kAsu) (literally money), it is argument (vAdu) about everything (anniTa) (vAnikanniTa);

people would not cultivate (kalga pOdu) love (Asa) towards You (nIyeDa);

they would not be able (cEta kAdu) to discern (kana) (literally see) who (evarO) the true (nija) devotees (dAsulu) are;

who has understood (what true devotion is)?

(People have no propriety of conduct; wealthy ones argue over everything; they do not cultivate love towards the Lord; they cannot discern who true devotees are.)

C6 Thinking (ani) nicely (pannuga) that they alone (manakE) (literally we) have all the powers (zakti) (zaktiyani) and

practicing pretentious (doGga) devotion (bhakti) declaring (anucunu) 'everything (anni) is (anucunu) false' (kallalu) (kallalanucunu) -

O Father (anna)! what kind (ETi) of dispassion (virakti) is this (idi) (idETi)?

O Lord rAma, my Father (taNDri) who begot (kanna) me! Is this (idiyA) the method (yukti) adopted by me - poor man (pEda)?

who has understood (what true devotion is)?

(People think that they have all powers; they practice pretentious devotion and preach 'all is false'; this is not true dispassion; this is not the method adopted by tyAgarAja.)

C7 However (gAka), ascetics (yOgulu) would meditate (dhyAninturu) bereft of (IEka) body (mEnu) consciousness (eruga) (mEneruga) being worried as to (ani) what (E) their (tamaku) (tamakE) fate (gati) (gatiyani) is;

O Lord reclining (zayana) on zESa – the snake (bhOgi)! O Lord rAma! instead of governing (ElukOka) (me), why do You (nIku) still (iGka) (nIkiGka) have unconcern (parAkA) towards this tyAgarAja (tyAgarAjunipai) (literally on this tyAgarAja)?

who has understood (what true devotion is)?

(Ascetics, being worried about their fate, would meditate bereft of body consciousness. O Lord, You are still showing unconcern towards me.)

Notes –

General – The whole of the kRti is contextual in nature; further zrI tyAgarAja is bringing out many situations – not necessarily related to one another. Therefore, it may not be possible to bring out the correct meanings in the absence of any knowledge about the circumstances in which this kRti was composed. Any suggestions ???

P – teliyanu poyyedaru – jEsedaru this is how it is given in the books of CR; in the book of TSV/AKG, it is given as 'teliyanu poyyEru - jEsEru'; in the book of TKG, it is given as 'teliya poyyEru - jEsEru'. This needs to be checked. Any suggestions ???

P – evaru teliyanu poyyedaru – 'who has understood?' - the purport of these words is to be seen from the angle of 'devotion' as mentioned in caraNa 2 – 'nI padamu nammedarA' (did they believe in Your feet?) and in caraNa 5 – 'Asa nIyeDa kalga pOdu' (they will not cultivate love towards You) and the oblique reference to himself (zrI tyAgarAja) – 'is this my method?' (idiyA pEda yukti). Therefore, these words (evuru teliyanu poyyedaru) have translated as 'who has understood what true devotion is?' This is more so because, excepting for caraNa 4, no other caraNa can be meaningfully joined to the pallavi. Any suggestions ???

C1 – tirigedarAvaraku this is how it is given in the books of CR and; in the book of TKG and TSV/AKG, it is given as 'tirigErAvaraku'. This needs to be checked. Any suggestions ???

C6 – kallalanucunu, idiyA – this is how it is given in all the books other than that of TKG, wherein it is given as 'kallanucunu', idA'. From the context, 'kallalanucunu' and 'idiyA' seem to be appropriate and these have been adopted. This needs to be checked. Any suggestions ???

C6 – manakE zakti – The purport of these words is not clear. As zrI tyAgarAja mentions about 'pretentious ones' (doGga bhakti) in this caraNa, this might not refer to 'Eight Supernatural powers – aNimAdi', but merely strength or power. Any suggestions ???

C6 – anni kallalanucu – This refers to 'mAyA vAda'; in the present context this refers to those who practice pretentious devotion (doGga bhakti). Any suggestions ???

C7 – General (first half) – the exact significance of the first half of the caraNa is not clear. The books have taken contradictory views – in the book of TKG and TSV/AKG, it is taken to mean 'True devotees (or yOgis) will meditate on you considering you to be their refuge'; however, in the book of CR, the meaning given is 'those false yOgis without knowing the real nature of their material body and what their fate will be, engage themselves in meditation'.

C7 – tAmakE gati – This can be split either as 'tamaku+E+gati' or 'tamakE+gati'; In either case, the purport of these words is not very clear, though this has been translated as 'being worried as to what their fate is'. Any suggestions ???

Devanagari

प. एवरु तेलियनु पोय्येदरु

विवरमु लेनि पूजलु जेसेदरु

च1. मुदमुन परुल रूकलुकु पर

सुदतुल(का)शिञ्चि ता कूडुटकु

उदरमु निम्पुट कोरकु चाल

ऊर(नू)र तिरिगेद(रा)वरकु (ए)

च2. कोन्न तोत्तुल माट मीर लेक

अन्न तम्मुल तल्लि तण्डुल नेर-

(मे)न्नुटे पनि कानि सारमैन

पन्नग शयन नी पदमु नम्मेदरा (ए)

च3. आलु बिडुलनु नम्मेदरु वारि-

(का)शिञ्चि परुल कोम्पलु मुञ्चेदरु

कालुनि वल्ल निण्डारु राम

कष्टमु जेन्दि भुविनि पुट्टेदरु (ए)

च4. पेदलतो कल्ल(ला)डि राम

बुद्धि लेनि धनिकुल ता वेडि

वद्वन वारितो मोडि इट्लु

प्रोदु पोवुट कानि पतितुल कूडि (ए)

च5. ईसुन मरियाद लेदु निण्डु

कासु कल्लिगन वानि(क)न्निट वादु

आस नीयेड कल्ला पोदु निज

दासुलु एवरो कन चेत कादु (ए)

च6. पन्नग मनके शक्ति(य)नि

अन्नि कल्ल(ल)नुचुनु दोंग भक्ति

अन्न इ(दे)टि विरक्ति राम

कन्न तण्डि इदिया पेद युक्ति (ए)

च7. योगुलु मे(ने)रुग लेक तम(के)

गति(य)नि ध्यानित्तुरु गाक

भोगि शयन एलुकोक राम
त्यागराजुनिपै नी(किं)क पराका (ए)

English with Special Characters

pa. evaru teliyanu poyyedaru

vivaramu lēni pūjalu jēsedaru

ca1. mudamuna parula rūkaluku para

sudatula(kā)śiñci tā kūḍuṭaku

udaramu nimpuṭa koraku cāla

ūra(nū)ra tirigeda(rā)varaku (e)

ca2. konna tottula māṭa mīra lēka

anna tammula talli taṇḍrula nēra-

(me)nnuṭē pani kāni sāramaina

pannaga śayana nī padamu nammedarā (e)

ca3. ālu biḍḍalanu nammedaru vāri-

(kā)śiñci parula kompala muñcedaru

kāluni valla niṇḍāru rāma

kaṣṭamu jendi bhuvini puṭṭedaru (e)

ca4. peddalatō kalla(lā)ḍi rāma

buddhi lēni dhanikula tā vēḍi

vaddana vāritō mōḍi iṭlu

proddu pōvuṭa kāni patitula kūḍi (e)

ca5. īsuna mariyāda lēdu niṇḍu

kāsu kalgina vāni(ka)nniṭa vādu

āsa nīyeḍa kalga pōdu nija

dāsulu evarō kana cēta kādu (e)

ca6. pannuga manakē śakti(ya)ni

anni kalla(la)nucunu doṅga bhakti

anna i(dē)ṭi virakti rāma

kanna taṇḍri idiyā pēda yukti (e)
ca7. yōgulu mē(ne)ruga lēka tama(kē)
gati(ya)ni dhyāninturu gāka
bhōgi śayana ēlukōka rāma
tyāgarājūnīpai nī(kim)ka parākā (e)

Telugu

- ప. ఎవరు తెలియను పొయ్యెదరు
వివరము లేని పూజలు జేసెదరు
- చ1. ముదమున పరుల రూకలుకు పర
సుదతుల(కా)శిశ్చి తా కూడుటకు
ఉదరము నిమ్ముట కొరకు చాల
ఊర(నూ)ర తిరిగెద(రా)వరకు (ఎ)
- చ2. కొన్న తొత్తుల మాట మీర లేక
అన్న తమ్ముల తల్లి తణ్ణుల నేర-
(మె)న్నుటే పని కాని సారమైన
పన్నగ శయన నీ పదము నమ్మెదరా (ఎ)
- చ3. ఆలు బిడ్డలను నమ్మెదరు వారి-
(కా)శిశ్చి పరుల కొమ్మలు ముఱ్ఱెదరు
కాలుని వల్ల నిణ్ణారు రామ
కష్టము జెన్ది భువిని పుట్టెదరు (ఎ)
- చ4. పెద్దలతో కల్ల(లా)డి రామ
బుద్ధి లేని ధనికుల తా వేడి
వద్దన వారితో మోడి ఇట్లు
ప్రొద్దు పోవుట కాని పతితుల కూడి (ఎ)
- చ5. ఈసున మరియుద లేదు నిణ్ణు
కాసు కల్గిన వాని(క)న్నిట వాడు
ఆస నీయెడ కల్ల పోదు నిజ
దాసులు ఎవరో కన చేత కాదు (ఎ)
- చ6. పన్నుగ మనకే శక్తి(య)ని
అన్ని కల్ల(ల)నుచును దొంగ భక్తి
అన్న ఇ(దే)టి విరక్తి రామ

కన్న తణ్ణి ఇదియా పేద యుక్తి (ఎ)
 చ7. యోగులు మే(నె)రుగ లేక తమ(కే)
 గతి(య)ని ధ్యానిస్తురు గాక
 భోగి శయన ఏలుకోక రామ
 త్యాగరాజునిపై నీ(కిం)క పరాకా (ఎ)

Tamil

- ప. యవరు తెలియను పోయ్యెత్తురు
 వివరము లేని పుణ్యము జేసెత్తురు
- స1. ముత్తుమన పరుల నుకలకు పర
 సుత్తుల(కా)నిఁగి తా కుండుకు
 ఉత్తరము నింపుడు కొరకు శాల
 ఊర(నూ)ర తిరిగెత్త(రా)వరకు (యవరు)
- స2. కొన్న తొత్తుల మాడ మీర లేక
 అన్న తమ్ముల తల్లి తండ్రుల నేర-
 (మె)న్నుడే పని కాని సారమన
 పన్నక **స**యన నీ పత్తు నమ్మెత్త(రా) (యవరు)
- స3. అల్లు పిట్టలను నమ్మెత్తు వారి-
 (కా)నిఁగి పరుల కొమ్మల ముంజెత్తు
 కాలుని వల్ల నిండ(రా) రామ
 కుండుము జేంతి పువని పుండెత్తు (యవరు)
- స4. పెత్తల్లతో కల్ల(లా)ది రామ
 పుత్తిలేని తనికుల తా వేడి
 వత్త(త)న వారితో మోది ఇల్లు
 పరొత్తు పోవుడు కాని పతితుల కుడి (యవరు)
- స5. యసన మరీయత్ లేతు నిండు
 కాలు కల్కిన వాని(క)న్నెడ వాతు
 అస నీయెడు కల్క పోతు నిజ
 తాసలు యవరో కన శేత కాతు (యవరు)
- స6. పన్నుక మనకే **స**క్తి(య)ని
 అన్న కల్ల(ల)నుకును తొంగక పక్తి
 అన్న ఇతేడి వరక్తి రామ
 కన్న తండ్రీ ఇతియా పేత్తు యక్తి (యవరు)
- స7. యోకులు మే(నె)రుక లేక తమ(కే)
 క్తి(య)ని తయనింతురు కాక
 పోకి **స**యన యుకొక రామ
 త్యాకరాజునిపై నీ(కి)ంగక పరాకా (యవరు)

యవర్ అనింతన?

వివరమిది వ్రాసిపాడుకల సెయ్తనర్

- స1. కనిప్పడన్, పిరర్ సొత్తు, పిరన్
 మనెక కాలెసప్పడు, అవరైబ్ పెరవుమ్,

வயிற்றினை நிரப்புவதற்கும், மிக்கு
ஊரூராகத் திரிவர், அதுவரை;
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச2. கொண்ட மனைவியரின் சொல் மீரவியலாது,
அண்ணன், தம்பி, தாய், தந்தையரின் (மீது) குற்றம்
காண்பதுவே பணியாயிருப்பரேயன்றி,
அரவின் மேற்றூயில்வோனே! சாரமான
நினது திருவடியினை நம்பினரா?
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச3. இல்லாள், மக்களை நம்பினர்; அவருக்கு
ஆசைப்பட்டு, பிறர் குடும்பங்களைக் குலைத்தனர்;
இராமா! நமனால் மிகுந்த
துயருற்று, (பின்னர்) புவியில் பிறந்தனர்;
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச4. இராமா! பெரியோரிடம் கள்ளம் பகன்று,
அறிவற்ற தனவான்களைத் தாம் இரந்து,
தடுத்தவரிடம் சினப்பட்டு, இப்படியாக,
வீழ்ந்தோருடன் கூடி, நாட்கள் கழியுமேயன்றி,
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச5. பொறாமையினால் மரியாதையிலர்; மிக்கு
செல்வமுடைத்தோனுக்கு, எதிலும் வாது;
உன்னிடம் அன்பு தோன்றாது; உண்மையான
தொண்டவர் எவரென (அவரால்) அறியவியலாது;
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச6. தமக்கே மிக்கு வலிமையென,
யாவும் பொய்யென, கள்ள பத்தியுடன்,
தந்தையே! ஈதென்ன பற்றின்மை? இராமா!
ஈன்ற தந்தையே! இஃதா இவ்வேழையின் வழிமுறை?
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

ச7 யோகியர்கள் உடல் நினைவொறுத்து, தமக்கு என்ன
கதியோ யென்று தியானிப்பரேயன்றி,
அரவின் மேற்றூயில்வோனே! ஆண்டுகொள்ளாது,
இராமா! தியாகராசன் மீது உனக்கின்னும் அசட்டையா?
எவர் அறிந்தனர்?
விவரமற்ற வழிபாடுகள் செய்தனர்

Kannada

ಪ. ಁವರು ತೆಲಿಯನು ಪೊಯ್ಯೆಢರು

ವಿವರಢು ಲೇನಿ ಪೂಜಲು ಜೇಸೆಢರು

ಚಗ. ಢುಢಢುನ ಪರುಲ ರೂಕಲುಕು ಪರ

ಸುಢತುಲ(ಕಾ)ಶಿಞ್ಞಿ ತಾ ಕೂಡುಟಕು

ಉಢರಢು ನಿಢ್ಢುಟ ಕೂರಕು ಚಾಲ

ಊರ(ನೂ)ರ ತಿರಿಗೆಢ(ರಾ)ವರಕು (ಁ)

ಚಁ. ಕೂನ್ನ ತೂತ್ತುಲ ಢಾಟ ಢೀರ ಲೇಕ

ಅನ್ನ ತಢ್ಢುಲ ತಲ್ಲಿ ತಣ್ಣುಲ ನೇರ-

(ಢೆ)ನ್ನಟೇ ಪನಿ ಕಾನಿ ಸಾರಢೈನ

ಪನ್ನಗ ಶಯನ ನೀ ಪಢಢು ನಢ್ಢೆಢರಾ (ಁ)

ಚಃ. ಆಲು ಬಿಡ್ಢಲನು ನಢ್ಢೆಢರು ವಾರಿ-

(ಕಾ)ಶಿಞ್ಞಿ ಪರುಲ ಕೂಢ್ಢುಲು ಢುಞ್ಞಿಢರು

ಕಾಲುನಿ ವಲ್ಲ ನಿಣ್ಢಾರು ರಾಢ

ಕಷ್ಟಢು ಜೆನ್ನಿ ಭುವಿನಿ ಪುಟ್ಟಿಢರು (ಁ)

ಚಃ. ಪೆಢ್ಢಲತೂ ಕಲ್ಲ(ಲಾ)ಡಿ ರಾಢ

ಬುಢ್ಢಿ ಲೇನಿ ಧನಿಕುಲ ತಾ ವೇಡಿ

ವಢ್ಢನ ವಾರಿತೂ ಢೂಡಿ ಇಟ್ಟು

ಪ್ರೊಢ್ಢು ಪೂವುಟ ಕಾನಿ ಪತಿತುಲ ಕೂಡಿ (ಁ)

ಚಃ. ಈಸುನ ಢರಿಯಾಢ ಲೇಢು ನಿಣ್ಣು

ಕಾಸು ಕಲ್ಲಿನ ವಾನಿ(ಕ)ನ್ನಿಟ ವಾಢು

ಆಸ ನೀಯೆಡ ಕಲ್ಲ ಪೂಢು ನಿಜ

ಢಾಸುಲು ಁವರೂ ಕನ ಚೇತ ಕಾಢು (ಁ)

ಚಃ. ಪನ್ನಗ ಢನಕೇ ಶಕ್ತಿ(ಯ)ನಿ

ಅನ್ನಿ ಕಲ್ಲ(ಲ)ನುಚುನು ಢೂಂಗ ಭಕ್ತಿ

ಅನ್ನ ಇ(ದೇ)ಟಿ ವಿರಕ್ತಿ ರಾಮ
 ಕನ್ನ ತಣ್ಣಿ ಇದಿಯಾ ಪೇದ ಯುಕ್ತಿ (ಎ)
 ಚ೭. ಯೋಗುಲು ಮೇ(ನೆ)ರುಗ ಲೇಕ ತಮ(ಕೇ)
 ಗತಿ(ಯ)ನಿ ಧ್ಯಾನಿಸ್ತರು ಗಾಕ
 ಭೋಗಿ ಶಯನ ಏಲುಕೋಕ ರಾಮ
 ತ್ಯಾಗರಾಜನಿಪೈ ನೀ(ಕಿಂ)ಕ ಪರಾಕಾ (ಎ)

Malayalam

- ಪ. ಏವರು ತಲೆಯನು ಪೊಯ್ಯೆರು
 ವಿವರಮು ಲೇನಿ ಪುಜಲು ಜೇಸೆರು
- ಪ1. ಮೂರು ಪರುಲ ರುಕ್ಕುಕ್ಕು ಪರ
 ಸುರತುಲ(ಕಾ)ಗಿಣ್ಣಿ ತಾ ಕುಡುಕ್ಕು
 ಊರು ನಿಮ್ಪುಡ ಕೊರಕ್ಕು ಪಾಲ
 ಊರು(ನು)ರ ತಿರಿಗೊಡ(ರಾ)ವರಕ್ಕು (ಏ)
- ಪ2. ಕೊನ್ನ ತೊತ್ತುಲ ಮಾಡ ಮೀರ ಲೇಕ
 ಅನ್ನ ತಣ್ಣುಲ ತಣ್ಣಿ ತಣ್ಣುಲ ಗೊರ-
 (ಮ)ನುಡ ಪನಿ ಕಾನಿ ಸಾರಮೊನ್ನ
 ಪನ್ನ ಗಯನ ನೆ ಪರಮು ನಣ್ಣೊರು (ಏ)
- ಪ3. ಅಲ್ಲು ಬಿಟ್ಟುಲನು ನಣ್ಣೊರು ವಾರಿ-
 (ಕಾ)ಗಿಣ್ಣಿ ಪರುಲ ಕೊಡ್ಪಲು ಮುಣ್ಣೊರು
 ಕಾಲುನಿ ವಲ್ಲು ನಿಗ್ಗುಡಾರು ರಾಮ
 ಕಣ್ಣಿಡು ಜೊಗಿ ಟುಗಿನಿ ಪುಡ್ಡೊರು (ಏ)
- ಪ4. ಪೆಡುಲತೊ ಕಲ್ಲ(ಲಾ)ಯಿ ರಾಮ
 ಬುಲಿ ಲೇನಿ ಯನಿಕ್ಕುಲ ತಾ ವೇಯಿ
 ವರು ವಾರಿತೊ ಮೊಯಿ ಇಡ್ಲು
 ಪ್ರೊಡ್ಡು ಪೊವುಡ ಕಾನಿ ಪತಿತ್ತುಲ ಕುಯಿ (ಏ)
- ಪ5. ಹುಸುನ ಮರಿಯಾಡ ಲೇರು ನಿಗ್ಗುಡು
 ಕಾಸು ಕಲ್ಗಿನ ವಾನಿ(ಕ)ನಿಡ ವಾರು
 ಅಸ ನೆಯೊಡ ಕಲ್ಗ ಪೊರು ನಿಜ
 ರಾಸುಲು ಏವರೊ ಕನ ಪೊತ ಕಾರು (ಏ)
- ಪ6. ಪನ್ನಗ ಮನಕೊ ಗುಕಿ(ಯ)ನಿ
 ಅನ್ನ ಕಲ್ಲ(ಲಾ)ನುಚುನು ರೊಂಗ ಟಕಿ
 ಅನ್ನ ಇ(ಡೆ)ಡಿ ವಿರಕಿ ರಾಮ
 ಕನ್ನ ತಣ್ಣುಲ ಇಡಿ ಪೊಡ ಯುಕಿ (ಏ)
- ಪ7. ಯೋಗುಲು ಮೊ(ನೆ)ರುಗ ಲೇಕ ತಮ(ಕೇ)
 ಗತಿ(ಯ)ನಿ ಯಾನಿನ್ನುರು ಗಾಕ
 ಟೊಗಿ ಗಯನ ಏಲ್ಲುಕೊಕ ರಾಮ
 ತ್ಯಾಗರಾಜನಿಪೊ ನೆ(ಕಿಂ)ಕ ಪರಾಕಾ (ಏ)

Assamese

প. এৰু তেলিয়নু পোয়ৈদৰু

ৱিৰবমু লেনি পূজলু জেসেদৰু

চ১. মুদমুন পৰুল ককলুকু পৰ

সুদতুল(কা)শিখি তা কুড়টকু

উদৰমু নি□ট কোৰকু চাল (nimputa)

উৰ(নু)ৰ তিৰিগেদ(ৰা)ৰৰকু (এ)

চ২. কোম তোতুল মাট মীৰ লেক

অম তমুল তল্লি তপুল নেৰ-

(মে)মুটে পনি কানি সাৰমৈন

পন্নগ শয়ন নী পদমু নম্মেদৰা (এ)

চ৩. আলু বিডলনু নম্মেদৰু ৱাৰি-

(কা)শিখি পৰুল কো□লু মুৰেদৰু (kompalu)

কালুনি ৱল্ল নিগুৰু ৰাম

কষ্টমু জেন্দি ভুৱিনি পুটেদৰু (এ)

চ৪. পেদলতো কল্ল(লা)ডি ৰাম

বুদ্ধি লেনি ধনিকুল তা ৱেডি

ৱদন ৱাৰিতো মোডি ইটু

প্ৰোদু পোৰুট কানি পতিতুল কুডি (এ)

চ৫. ঈসুন মৰিয়াদ লেদু নিগু

কাসু কল্লিন ৱানি(ক)মিট ৱাদু

আস নীয়েড কল্ল পোদু নিজ

দাসুলু এৰৰো কন চেত কাদু (এ)

চ৬. পন্নগ মনকে শক্তি(য়)নি

অমি কল্ল(ল)নুচুনু দোংগ ভক্তি

অম ই(দে)টি ৱিৰক্তি ৰাম

কল্প তপ্তি ইদিয়া পৈদ যুক্তি (এ)
চ৭. যোগুলু মে(নে)ৰুগ লেক তম(কে)
গতি(য়ে)নি ধ্যানিস্তুর গাক
ভোগি শয়ন এলুকোক বাম
আগৰাজুনিপৈ নী(কিং)ক পৰাকা (এ)

Bengali

প. এবৰু তেলিয়নু পোয়ৈদৰু
বিবৰমু লেনি পূজলু জেসেদৰু
চ১. মুদমুন পৰুল রুকলুকু পর
সুদতুল(কা)শিখি তা কুড়টকু
উদরমু নি□ট কোরকু চাল (nimputa)
উর(নূ)র তিরিগেদ(রা)বরকু (এ)
চ২. কোম তোতুল মাট মীর লেক
অম তস্মুল তল্লি তপ্পুল নের-
(মে)মুটে পনি কানি সারমৈন
পন্নগ শয়ন নী পদমু নস্মেদরা (এ)
চ৩. আলু বিজডলনু নস্মেদরু বারি-
(কা)শিখি পরুল কো□লু মুখেদরু (kompalu)
কালুনি বল্ল নিগুরু রাম
কষ্টমু জেন্দি ভুবিনি পুট্টেদরু (এ)
চ৪. পেদলতো কল্ল(লা)ডি রাম
বুদ্ধি লেনি ধনিকুল তা বেডি
বদন বারিতো মোডি ইউ
প্রোদু পোবুট কানি পতিতুল কুডি (এ)
চ৫. ঈসুন মরিয়াদ লেদু নিগু

કાસુ કન્નિન વાનિ(ક)મિટ વાદુ
આસ નીચેડ કન્ન પોદુ નિજ
દાસુલુ એવરો કન ચેત કાદુ (એ)

૮૬. પન્નુગ મનકે શક્તિ(ય)નિ
અન્નિ કન્ન(લ)નુચુનુ દોંગ ભક્તિ
અન્ન ઈ(દે)ટિ વિરક્તિ રામ
કન્ન તન્નિ ઈદિયા પેદ યુક્તિ (એ)

૮૭. ચોગુલુ મે(ને)રુગ લેક તમ(કે)
ગતિ(ય)નિ ધ્યાનિસ્તુરુ ગાક
ભોગિ શયન એલુકોક રામ
આગરાજુનિપૈ ની(કિં)ક પરાકા (એ)

Gujarati

૫. અંવરુ તંલિયનુ પાંચ્ચંદરુ
વિવરમુ લેનિ પૂજલુ જસંદરુ
૪૧. મુદમુન પરુલ રૂડલુકુ પર
સુદતુલ(કા)શિઞ્ચિ તા કુડુટકુ
ઉદરમુ નિમ્પુટ કોંરકુ ચાલ
ઊર(નૂ)ર તિરિગંદ(રા)વરકુ (અં)
૪૨. કોંજ તોંતુલ માટ મીર લેક
અજ્જ તમ્મુલ તલિલ તણ્ડુલ નેર-
(મં)જુટે પનિ કાનિ સારમૈન
પજ્જગ શયન ની પદમુ નમ્મંદરા (અં)
૪૩. આલુ બિડ્ડલનુ નમ્મંદરુ વારિ-
(કા)શિઞ્ચિ પરુલ કોંમ્પલુ મુચ્ચંદરુ
કાલુનિ વલ્લ નિણ્ડારુ રામ
કષ્ટમુ જંન્દિ બુવિનિ પુટ્ટંદરુ (અં)
૪૪. પંદલતો કલ્લ(લા)ડિ રામ
બુદ્ધિ લેનિ ધનિકુલ તા વેડિ
વદન વારિતો મોડિ ઇટ્લુ

પ્રાંદુ પોવુટ કાનિ પતિતુલ કૂડિ (અં)
 ચપ. ઈસુન મરિયાદ લેદુ નિણુ
 કાસુ કલ્ગિન વાનિ(ક)જિટ વાદુ
 આસ નીયંડ કલ્ગ પોદુ નિજ
 દાસુલુ અંવરો કન ચેત કાદુ (અં)
 ચક. પજ્જુગ મનકે શકિત(ય)નિ
 અજ્જિ કલ્લ(લ)નુચુનુ દાંગ ભકિત
 અજ્જ ઈ(દે)ટિ વિરકિત રામ
 કજ્જ તણિડુ ઈદિયા પેદ યુકિત (અં)
 ચગ. યોગુલુ મે(નં)રુગ લેક તમ(કે)
 ગતિ(ય)નિ ધ્યાનિનુતુરુ ગાક
 ભોગિ શયન એલુકોક રામ
 ત્યાગરાજુનિપૈ ની(કિં)ક પરાકા (અં)

Oriya

ପୂର୍ବେ ଶୁଣିବୁ ଶୁଣିବୁ ପୋଷ୍ୟଦତ୍ତ
 ଶୁଣିବୁ ଶୁଣିବୁ ପୁତ୍ରକୁ ଜେସେଦତ୍ତ
 ଚୈବ ମୁଦମୁନ ପରୁଲ ରୁକ୍ମକୁ ପର
 ସୁଦତ୍ତ(କା)ଶିଷି ତା କୁତୁବକୁ
 ଉଦରମୁ ନିଷ୍ଠୁଟ କୋରକୁ ଚାଲ
 ଉର(ନୁ)ର ଚିରିଗେଦ(ରା)ଞ୍ଜକୁ (୪)

ଚୈବ କୋନ ତୋଷୁଲ ମାଟ ମୀର ଲେକ
 ଅନୁ ତମ୍ଭୁଲ ତଲ୍ଲି ତଣ୍ଡୁଲ ନେର-
 (ମୋ)ନୁଟେ ପନି କାନି ସାରମୈନ
 ପନୁଗ ଶୟନ ନୀ ପଦମୁ ନମ୍ବେଦରା (୫)

ଚୈବ ଆଲୁ ବିଜୁଲୁ ନମ୍ବେଦରୁ ଖାରି-
 (କା)ଶିଷି ପରୁଲ କୋମ୍ବୁ ମୁଖେଦରୁ
 କାଲୁନି ଖଲୁ ନିଷ୍ଠାରୁ ରାମ
 କଞ୍ଜମୁ ଜେନି ଭଞ୍ଜିନି ପ୍ରଜେଦର (୬)

୪୪. ପେଇଲତୋ କଲ୍ଲ(ଲ)ତି ରାମ
 ରୁଦ୍ଧି ଲେନି ଧନିକୁଲ ତା ଖେତି
 ଝଇନ ଝାରିତୋ ମୋତି ଇଚ୍ଛୁ
 ପ୍ରୋଘୁ ପୋଝୁଟ କାନି ପତିତୁଲ କୁତି (୪)
୪୫. ଇସୁନ ମରିୟାଦ ଲେଦୁ ନିଷ୍ଠୁ
 କାସୁ କଲ୍ଗିନ ଝାନି(କ)ନିଟ ଝାଦୁ
 ଆସ ନୀୟେତ କଲ୍ଗ ପୋଦୁ ନିଜ
 ଦାସୁଲୁ ଏଝରୋ କନ ଚେତ କାଦୁ (୪)
୪୬. ପନୁଗ ମନକେ ଶକ୍ତି(ୟ)ନି
 ଅନି କଲ୍ଲ(ଲ)ନୁରୁନୁ ଦୌଗ ଭକ୍ତି
 ଅନୁ ଇ(ଦେ)ଚି ଝିରକ୍ତି ରାମ
 କନୁ ତଣ୍ଡି ଇଦିୟା ପେଦ ଯୁକ୍ତି (୪)
୪୭. ଯୋଗୁଲୁ ମେ(ନେ)ରୁଗ ଲେକ ତମ(କେ)
 ଗତି(ୟ)ନି ଧ୍ୟାନିଚ୍ଛୁରୁ ଗାକ
 ଭୋଗି ଶୟନ ଏଲ୍ଲକୋକ ରାମ
 ତ୍ୟାଗରାଜୁନିପୈ ନୀ(କିଂ)କ ପରାକା (୪)

Punjabi

୫. ଏବରୁ ଡେଲିୟନୁ ପ୍ୟେଦରୁ
 ବିବରମୁ ଲେନି ପୁଜଲୁ ନେସେଦରୁ
୫୧. ମୁଦମୁନ ପରୁଲ ଚୁକ୍ତୁରୁ ପର
 ମୁଦତୁଲ(କା)ସିଂସିଚ ତା କୁଡୁଟରୁ
 ଉଦରମୁ ନିମପୁଟ କେରୁ ଚାଲ
 ଉର(ନୁ)ର ତିରିଗୋଦ(ଗା)ବରୁ (ଏ)
୫୨. କେନ ଡେତୁଲ ମାଟ ମିର ଲେକ
 ଅନ ଡେତୁଲ ଡେଲି ତଡୁଡୁଲ ନେର-

(ਮੇ)ਨਨੁਟੇ ਪਨਿ ਕਾਨਿ ਸਾਰਮੈਨ

ਪੱਨਗ ਸ਼ਯਨ ਨੀ ਪਦਮੁ ਨੱਮੇਦਰਾ (ਏ)

ਚ੩. ਆਲੁ ਬਿੱਡਲਨੁ ਨੱਮੇਦਰੁ ਵਾਰਿ-

(ਕਾ)ਸ਼ਿਵਿਚ ਪਰੁਲ ਕੋਮਪਲੁ ਮੁਵਚੇਦਰੁ

ਕਾਲੁਨਿ ਵੱਲ ਨਿਟਡਾਰੁ ਰਾਮ

ਕਸ਼ਟਮੁ ਜੇਨਿਦ ਭੁਵਿਨਿ ਪੁੱਟੇਦਰੁ (ਏ)

ਚ੪. ਪੋਦਲਤੋ ਕੱਲ(ਲਾ)ਡਿ ਰਾਮ

ਬੁਦਿਧ ਲੇਨਿ ਧਨਿਕੁਲ ਤਾ ਵੇਡਿ

ਵੱਦਨ ਵਾਰਿਤੋ ਮੋਡਿ ਇਟਲੁ

ਪੁੱਦੁ ਪੋਵੁਟ ਕਾਨਿ ਪਤਿਤੁਲ ਕੂਡਿ (ਏ)

ਚ੫. ਈਸੁਨ ਮਰਿਯਾਦ ਲੇਦੁ ਨਿਟਡੁ

ਕਾਸੁ ਕਲਿਗਨ ਵਾਨਿ(ਕ)ਨਿਨਟ ਵਾਦੁ

ਆਸ ਨੀਯੇਡ ਕਲਗ ਪੋਦੁ ਨਿਜ

ਦਾਸੁਲੁ ਏਵਰੋ ਕਨ ਚੇਤ ਕਾਦੁ (ਏ)

ਚ੬. ਪੱਨੁਗ ਮਨਕੇ ਸ਼ਕਿਤ(ਯ)ਨਿ

ਅੱਨਿ ਕੱਲ(ਲ)ਨੁਚੁਨੁ ਦੋਗ ਭਕਿਤ

ਅੱਨ ਇ(ਦੇ)ਟਿ ਵਿਰਕਿਤ ਰਾਮ

ਕੱਨ ਤਲਿਕੁ ਇਦਿਯਾ ਪੇਦ ਯੁਕਿਤ (ਏ)

ਚ੭. ਯੋਗੁਲੁ ਮੇ(ਨੇ)ਰੁਗ ਲੇਕ ਤਮ(ਕੇ)

ਗਤਿ(ਯ)ਨਿ ਧਯਾਨਿਨਤੁਰੁ ਗਾਕ

ਭੋਗਿ ਸ਼ਯਨ ਏਲੁਕੋਕ ਰਾਮ

ਤਯਾਗਰਾਜੁਨਿਪੈ ਨੀ(ਕਿੰ)ਕ ਪਰਾਕਾ (ਏ)